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 **SOUVENIR** 

COMMEMORATING

—THE—

**F**FIFTIETH **A**NNIVERSARY

—OF—

MONTROSE LODGE,

No. 151,

**INDEPENDENT ORDER OF ODD FELLOWS**

MONTROSE, PA., MARCH 3, 1896.



## PREFACE.

Fifty years ago the organization of a new force in the cause of humanity and the progress of fraternal brotherhood was put in motion in Susquehanna County. It was the organization at Montrose of Lodge No. 151 of the Independent Order of Odd Fellows.

This was at a period when Odd Fellowship was in its infancy; and was to a great extent but an experiment in fraternity. To-day it is no longer an experiment, but a certainty.

The development of the Order throughout Susquehanna County is but the outgrowth of Montrose Lodge; the various Lodges of the county are offshoots of the parent stock. And so the fiftieth anniversary of Montrose Lodge is not to itself alone, but is the anniversary of the Order in our county.

After having fittingly celebrated the occasion of the half century mark of the fraternity's existence in our midst, it was considered that the memory of this event could be best perpetuated and Odd Fellowship could be best served and promoted by publishing the proceedings and addresses of the celebration in the form of a souvenir volume.

The following pages are, therefore, issued as the result of our labors; earnestly hoping that it will meet with the approval of the Order and be received by them in the same spirit which has actuated us from the inception of the idea of this celebration, namely, the dissemination of our principles and the advancement of the interests of Odd Fellowship in Susquehanna County, and trusting also that it will be the means of carrying a new light, and giving a fresh zeal and earnestness to labor in the vineyard of our beloved Order.

EDSON W. SAFFORD,	} Committee.
H. A. DENNY,	
A. P. MERRILL,	

our many A.S.R.





# PRAYER

—BY—

REV. E. K. THOMAS.

“Our Father, who art in heaven, we come unto Thee, for to whom else should we come, for thou alone hast the words of eternal life. We recognize the fact that every good and perfect gift cometh from Thee, and without Thy kindness and Thy bounty extended toward us we should receive nothing. We come with our hearts lifted up with thankfulness. We come with these words of greeting which we have heard in song, for the brotherhood and brotherly love and all of which we recognize comes from Thee; but we would not attempt to do anything without Thy blessing: and so we come, heavenly Father, this afternoon, asking Thee to bless us as we are gathered here together now.

We pray Thee that Thou would bless this order, and God grant that as these men are thus banded together for mutual benefit they may be

banded together in brotherly love in Christ Jesus. That we may never forget Jesus Christ who bids all to come together in brotherly love; that we may never forget, as we come together in brotherly love, we are serving Jesus Christ. And as we serve out brothers, we serve Jesus Christ. That we may love our neighbors as ourselves.

Now, on this public occasion, wilt Thou bless us. Bless us this afternoon in all we shall do. For Jesus Christ, we ask it.

# ADDRESS OF WELCOME

BY P. G. E. W. SAFFORD, ESQ.

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*Mr. Chairman, Ladies and Gentlemen:*

I think it was something over one year ago that one of our oldest members, who, because of ill health, is not permitted to meet with us very often, one evening at a regular session, referred to the time that this Lodge was instituted and showed us that it would soon be fifty years since the event and that it ought to be celebrated in some way. But there were no steps taken in furtherance of the project then; the brothers all agreed that it would be a very important event, but it looked like so large an undertaking that no one had the courage to move in the matter. The treasury of the lodge is known as a special fund, sacredly set apart for the benevolent purposes of the Order and those only; strictly guarded as such by our laws and could not under any circum-



stances be used for even these seemingly necessary expenses.

Every brother saw many good reasons for celebrating; among the most important is the fact that many members had gone from here to establish other lodges in the county, and hence our sister lodges were especially interested in the event, and we could not really hold an anniversary unless they were present to take part.

The only obstacle, of course, that presented itself in all these considerations was that of funds. Could we raise them, where raise them, how raise them? Finally it was concluded that the funds could be raised at home; and it was decided to hold the celebration. At this time, however, it was entirely a matter of faith.

But Montrose Lodge for fifty years has dispensed considerable of a charity and so far as I have been able to learn never asked public aid, at least that has been her history for the past fifteen years. These facts were presented to the people of Montrose, who at once admitted their truth and significance, and the public spirited citizens and business men, from the very first, responded most heartily and liberally. In less than twenty-four hours after commencing to solicit for funds it became apparent that the necessary amount would be raised, and the committee on program went forward with courage and interest.

Frequently your committee were encouraged by the hearty wish that the affair would be a suc-

cess and the "hope that you will have a good time," and, brothers and sisters, while Montrose Lodge extends to you her warmest welcome, it is in a larger sense the welcome of our friends and neighbors here in Montrose; you can share with us in the pride we take in the fact that our order is appreciated by our citizens, many of whom are not members.

Our labor has been made pleasant and every task connected with this celebration made a joyous one, because we knew that our friends and neighbors heartily wished us success.

In view of all this, we are all the more gratified that the members of our sister lodges have responded to our invitation in spite of the inclement weather. Your presence here makes the occasion a success; you represent that portion of our invited guests who are a part of our family; and to you we extend the hand of fraternal greeting, as one would to his own brother or sister, who had traveled many miles to greet him on his fiftieth birthday.

While we cannot give to our friends who are not members of the order the same grip of welcome that we extend to those who are, yet we extend to you to-day the right hand of fellowship which shall mean that there is no actual distinction between us, which shall mean that we all meet here to-day as brothers in one common purpose, and that in some fitting way to show our



esteem and gratitude to those who fifty years ago established Montrose Lodge.

As the world progresses the importance of that question propounded by a certain lawyer to the great Teacher of humanity, is being more clearly recognized.

This question, who is my neighbor? is to-day receiving more sincere consideration than ever before.

It is universally admitted in these practical times that the question in itself is a practical and pertinent one; and it is also generally conceded that the answer which the questioner was himself so adroitly forced to give, is correct.

Few there are indeed who will scoff and say that the question is of no importance or the answer a silly one. But while the importance of these is admitted there are many yet who hesitate to obey the command which follows the correct interpretation.

It is the "Go thou and do likewise," which the world to-day shrinks from.

Odd-Fellowship does not pretend to present any new or improved code of morals or ethics. The main tenets of the Order existed ages before Bolton lived, or before any lodge was instituted; indeed have existed ever since this question was asked and answered; but the reluctance of mankind to put in practical use the precept, that he is my neighbor whomsoever may be unfortunate, afflicted, oppressed or poor, was the



state of affairs which furnished room for the Order and made its institution a necessity. And the fact that Odd-Fellowship at once made practical use of this precept, and gave vital force and effect to it, shows that the order from the first rightly understood the mission that she was intended to perform; and her steady substantial growth proves the necessity for her existence.

We do not try to establish great wealth, to dictate the politics of state or nation, nor strive especially to fill our ranks with men of power and distinction, and herein consists our oddity.

But we do claim to obey this command, we are not content with a correct interpretation and accurate understanding of a grand and beautiful principle, we place it in practical use; we go and relieve our brother man, and Odd Fellow lodges are organized that we may more systematically and thoroughly help him in his needs, and not only in his needs but chiefly to help him in his struggle for better mental and moral attainments.

The Order has been so faithful and loyal to her duty and obligations, that to-day she is recognized as one of the powerful influences in the onward and upward march of mankind.

Twenty-seven years after the establishment of the first Lodge in America, Montrose Lodge, No. 151, was established. Some of the particular facts of her history we expect to learn to-day, but the unwritten, unrecorded facts cannot be told in a day; indeed it is not in the power of mortal to gather up and note the

continuous flow of charity and benevolence of which this Lodge has been the fountain head all these years.

It is not in our power to do honor to fifty years of service for the relief and elevation of humanity. You, brothers and sisters, and friends who are invited guests, and we who enjoy the great honor of extending the invitation, can only come to this place to be honored by this occasion; what we shall say here will be of little moment and briefly remembered; but time can never efface, nor posterity cease to benefit, by what has been done here.

Let us then, as we pause to reflect on the duties of the hour and purposes of the future, take heed of the rapid march of time and without further hesitancy or delay, take up this great and mighty work so well begun, and carry it forward even to still higher and greater attainments.

Live in deeds, not words,  
In thoughts, not breaths,  
In feelings, not figures on a dial.  
Knowing that he most lives,  
Who thinks most, feels the noblest,  
Acts the best.

## RESPONSE, BY T. SPRINGSTEEN.

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*Mr. Chairman, Ladies and Gentlemen:*

Some days ago I received an invitation from this Lodge to attend their Fiftieth Anniversary exercises—an invitation I greatly appreciated. I at once decided to accept, and though called upon to leave home in the small hours of morning to get here, the assurance I felt in my own mind that the inconvenience would be more than overcome with pleasure warranted me in coming; when the invitation came nothing was said about my address, or that I should be expected to entertain in any manner, but was to be entertained. So imagine my surprise when my mind was absorbed in the thoughts of dinner to be waited upon to see if I would respond to the address of welcome. I agreed to do so, although but one hour was all the time allowed me for dinner and all. So with this explanation I ask you to bear with my imperfect remarks. It is a source of great pleasure to me and I know it must be to all visiting Brothers and Sisters to be present with you to-day to enjoy an occasion



like this. Our only regret is that more could and would have been present had not the weather prevented, but like the trials of life it must be endured. We have already been cordially entertained and from the programme before us it appears much more is in store for us. Having had a great deal of experience in preparing for similar occasions like this, I am well aware of the amount of work it has caused you to get ready for to-day, and in behalf of us visiting Brothers and Sisters allow me to return our sincere thanks for your kindness and hospitality shown us; and may our parting bring with it a wish to meet again.

In my official capacity as D. D. G. Master I have met with the members of all Lodges in the District and to-day it is a pleasure to meet some of them here; and it is a pleasure for us to meet here in subordinate Lodge and extend to each the hand of brotherly love, imagine the pleasure it will be when we meet in one Grand Lodge above, never to part again.

Our dear Brother, who is soon to give us the history of this Lodge, and who for 50 long years has stood by this Lodge and kept its banner floating, notwithstanding the Lodge has no doubt had its reverses, he has stood firm and wavered not in well doing, but sooner or later he must lay down his armor and the duties devolving on him and other veterans of this Lodge will devolve upon you younger members. May it never be said that you let it go to ruin. When I look around me and miss from our midst those whom I have so often met and whose whole souls were wrap-

ped up in the order and know they have gone hence, from whence no traveler ever returned, it reminds me—and should us all—of the uncertainty of life and the certainty of death; and which in the providence of God none may escape. Let us therefore let our light so shine before our Brothers and the world so that when we go hence it may be said by all, he was a good Brother, a faithful worker, and his loss makes us mourn.

But perhaps I have said enough, so again thanking you for your attention, I give way to those to follow.

## Address, by E R. W. Searle.

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*Mr. Chairman, Ladies and Gentlemen:*

I deem it a great honor and distinction to be called upon this afternoon to address this meeting in commemoration of the Fiftieth Anniversary of this lodge, and I assure you that there will be no event in my life's history that will afford me more pleasure or satisfaction than the distinguished honor of being present with you to-day and to me it is a double pleasure, for it was within this lodge room that I was first made an Oddfellow. It was here that I became an humble member of this great fatherhood of God and the universal brotherhood of man, nearly twenty years ago. Although having affiliated with another Lodge, I have always cherished a love and veneration for this Lodge, and from the time I was made an Oddfellow until the present time, my love and veneration for its sublime principles of Christianity, Friendship, Love and Truth, as each year comes and goes, grows stronger, and as no one can listen to its teachings and



precepts without being benefited by it. It might be well at this time to give a short synopsis of what Oddfellowship has accomplished in less than a century.

On the 26th day of April, 1819, there assembled together in the city of Baltimore five humble mechanics, John Wilde, John Welsh, John Ducan, John Chetham and Richard Rushworth, and organized what is known as Washington Lodge, No. 1, and from that humble organization there was founded an institution which had for its foundation the sublime Christian religion, friendship, love and truth. We have to-day an organization with a membership in the United States of over one million, and in the state of Pennsylvania alone of over one hundred and eight thousand, disbursing annually for the poor, sick and worthy brothers over three millions of dollars. Pennsylvania alone in the last twenty-five years has expended in behalf of charity nearly twelve millions of dollars. This, my brother, is the result of an organization founded upon principles that never die, but will live forever like unto the greenbay tree. I have often studied and pondered long over each year's history of this grand, sublime order and marveled at its greatness and phenomenal success and in trying to fathom the mystery that surrounds it, I have come to the one conclusion, and that is, that it has always had, from its inception to the present time, the guiding hand of that All Seeing Eye, and as each year comes and goes and I watch its progress and read the reports of its success, I am more than convinced of



this fact and I believe it as firmly as I believe in the existence of an ever-living and just God and all the evidence and statistics of the the order warrant this assumption of facts.

The Lodge cannot boast of an ancient origin and in the working of its lodges she has no ancient rights and ceremonies, but she has for her guiding star the cardinal virtues of all Christianity, friendship, love and truth, and as long as this fatherhood of God and universal brotherhood of man maintains these principles upon her banners unsullied, she will continue to live and prosper as heretofore and by practising these virtues and by faithfully following those noble attributes of this fatherhood of God and univereal brotherhood of man, this humble organization of less than eighty years of age has risen to be acknowledged by all critics and scholars to be the grandest organization of its kind in the diffusion of benevolence and charity which was ever instituted by man. It is a practical church, or in other words, it is practically carrying out the mandates of God Almighty, to bind up the wounds of the afflicted, care for the sick, bury the dead, feed and cloth the hungry, defend and protect the widow and educate the orphan. How could it fail when daily it practices those sublime virtues, when you may see every hour of the day some humble Oddfellow somewhere under the broad canopy of heaven is practicing these Christian virtues. What scholar or philosopher could perceive or produce a grander organization than this? What painter could

draw or paint a grander scene than the results of this sublime order?

My brothers, did the question ever occur to you, "Am I worthy of a membership of this grand and magnanimous order?" If not, when you return to your homes tonight, I want each of you to ask yourself this question, "Am I a member of this grand and beautiful order?" If the answer is "yes" then look to it that in the future you will prove yourselves worthy of this grand and noble institution. Let your lives from henceforth be in accordance with the teachings of God Almighty and Oddfellowship and remember that Oddfellowship means something of far more importance to you than the mere payment of dues and the drawing of sick benefits. We are all soldiers of that grand and sublime army of humanity marching towards eternity and when the bugle call comes for us to lay down this life of toil and sorrow, may we be summoned to swell the ranks of that immortal army who have bivouaced upon the shores of paradise.



## Address, by F. S. Greenwood.

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*Mr. Chairman, Ladies and Gentlemen:*

I am very glad to be with you here to-day, and it will be a time long to be remembered by me. At a gathering of Oddfellows is a good place to be found. We do not have to feel for our pocketbook or watch to see if they are safe. We always feel that we are among friends.

I believe that the Independent Order of Odd Fellows is one of the best, if not the best, orders in existence to-day.

I have been a member for 21 years and have yet to see the day I would wish to be out.

Your arrangements for the occasion are complete and show the good taste of the several committees and only for the inclemency of the weather to-day would be a perfect success.

We appreciate the hand of Odd Fellowship and warm welcome we have received, and would be pleased to see you, one and all, some day in the future, at Lynn.

Thanking you for your kind attention and hoping you are all having as pleasant a time as I am, I will leave the floor for more able speakers.

## Remarks of W. S. Maxey, Esq.,

OF MONTROSE, TUESDAY AFTERNOON.

*Mr. Chairman :*

As I am not a member of your honorable Order, I cannot talk with the same freedom nor discuss the principles of Odd Fellowship, yet I believe your Order to be good, since its intention is right, like the Irishman said to the protestant. A protestant went to church with an Irishman, and after the ceremonies of mass were over the protestant turned to his friend and said, "doesn't that beat the devil?" The Irishman said: "Yis, that's the *intintion*."

I know your intention is good, for your chiefest joy and greatest strength is in lightening the burdens of the oppressed, relieving suffering and want, rendering aid and succor to the widow and orphan and

striving to make mankind better and happier. We are glad to see you here to-day, and hope you will thoroughly enjoy yourselves. Thank you for calling upon me.



## Address of Prof. B. E. James,

OF MONTROSE, PA.

*Mr. Chairman and Friends of the  
Cāā Fellows Lodge:*

This is the second time, I believe, I have met with you on an occasion of a meeting in general reception of your friends. It gives me pleasure to be with you again. I know something of what "fellowship" means. You know something of each other's hardships—trials that bring men close together. This golden anniversary of the establishment of your Lodge is certainly a red-letter day in your history. And there is something not only a little amusing, but something pathetic in the thought that a brother should hope that he might be here at the 100th anniversary. That brings to mind the fact that life is brief. That which pulses to the sentiments of the heart is the real man in action. Believe me, sentiment is deeper than thought. Some undertake to say that sentiment is superficial; but you are what you feel to be. Now this coalescing of sincere sentiment must certainly prove very beneficial. The illustration that the father gave to his sons upon the importance of standing together is pertinent as an illustration of your fraternal sympathies, the wise old man handing them the bundle of rods, proved to them that they, by pulling out the rods, one by one, could break them easily; but by putting them together, they were not easily broken. So, when you stand together as a Lodge, you cannot be broken down. I rejoice with you in your meeting.

## Address, by H. C. Jessup, Esq.,

OF MONTROSE, PA.

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*Mr. Chairman and Members of the  
Odd Fellow Lodges:*

When I received this kind invitation to be present with you, I hardly knew why it was I should be thus highly honored, unless it was from the fact that I had some intimate connection with the members of your committee, in our relations at the bar, in the church and the Grand Army of the Republic, in its encampments. But I had no idea, while listening to the able, eloquent and instructive Address of Welcome, extended by your Brother Safford, that I should be called on for any remarks, but thought to myself I could sit in silence here without uttering a word. I came here with the hope of getting some instruction as to what Odd Fellowship was. I never knew what the three links in the mystic chain meant, unless it be Friendship, Love and Truth. That may be it or it may not. And as you state your organization was not secret to a great extent, that is true, for your liberality, your friendship and love have been scattered about this community during the past half century. Your Lodge, instituted fifty years ago, when I was but a little lad, has attained its Golden Anniversary, and I hope that the young men who have stepped into your ranks will continue steadfast

and make it a grander Lodge than ever before. I thank you for your courteous invitation and I trust your Lodge will prosper and the members whose hairs are whitened by time may long be spared to you and may you still continue in your good work of charity, friendship and kind acts among your fellow men.

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### Remarks, by C. S. Vail,

OF FRIENDLY HAND LODGE, NEW MILFORD.

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*Mr. President, Brothers and Sisters :*

I am very much pleased to be here with you this afternoon. I am now looking anxiously forward when we can also have our golden wedding at New Milford, and also for the time I shall have been a member twenty-five years.

Inasmuch as there are several brothers here who will perhaps make more extended remarks, I think it is not necessary I should have any more to say.

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### Remarks by Samuel A. Shook,

OF MAPLE LODGE, NO. 992, SPRINGVILLE, PA.

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*Mr. President, Brothers and Sisters :*

I feel as a small boy. You could hardly expect one of my age to speak on the public stage when I sit and hear of brothers who have been members for 50 years. I am only 13 years old, as a member of the



order. I am glad to be here on your 50th anniversary. I have been acquainted with most of the members of this Lodge for several years. By coming here I meet those I have been acquainted with before. I am willing always to tell of the goodness of Oddfellowship—to see the comfort that it has imparted to the destitute. It is, we know, a secret society. Its secrets, in fact, are not but very little to the initiated.

I remember the story that Grand Sire Nicholson told in our village of Springville one time when Maple Lodge was instituted, all the secret was, was where the key was in. He was talking with neighbors one time up in Bradford county; they had gone to a celebration in a grove near by the village and he visited with them. It looked very much like a shower and he went to a neighbor's house where he was stopping and when he got there the door was locked, and he says to himself, Ah, here is a secret, and where the key was, was the secret.

Finally, when the family came home, he asked them where the key was. It wasn't hid at all if any one knew where to look; it was under the door mat and that is all the secret there is to Odd Fellowship is to know where and how to use the key to Grand Treasury. Some years ago, when the great disaster was at Johnstown, what would have been done to relieve the suffering there if it was not for Odd Fellowship? There were \$40,000 of money and forty carloads of necessities to relieve the suffering sent by the Grand Lodge of Pennsylvania in less than twenty-four hours, and all paid back to Grand Lodge by

assessments on Subordinate Lodges in six months.

I have understood by the program there are others to have a say on the subject of this anniversary; therefore I will not take up the time.

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## Remarks, by Rev. A. L. Benton,

OF MONTROSE, PA.

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*Mr. Chairman :*

I was not aware that the very kind invitation which I received to be present with you on this anniversary occasion, would call for a speech, or anything of that kind. But under this unanticipated call, I want to thank you for the invitation, and to say that I am here learning, and to learn, and that I appreciate and rejoice in what I have seen and heard to-day; for this is the first time that I was ever in an assembly of this kind; and have learned more about your Order than I ever knew before.

And while I have been sitting here, have wondered how I came to be here; why I was invited; and what relation I sustain, if any, to this order. And I have come to the conclusion that there are two ways in which I may be in close relation. In the first place, I am an ODD fellow myself. I have never been initiated into the Order. This was'nt necessary, for I was born so, and have always been one. And I belong to the INDEPENDENT order, too. And then I find there are Rebekahs here. And if Rebekah is here, it is because Isaac is nearby. And Isaac is

only one removed from Abraham, with whom I am connected by a covenant, for him and his children, which reaches from ancient times down to the present; one in which originated, and which covers and includes all the benevolent schemes of the world. And I am glad to see orders and organizations under that anywhere, attempting to carry out in part, in their way, what in its completeness is found there. And so I can say, God bless you in your work. And may the cords of friendship and mutual helpfulness which bind you together, be lengthened until they shall include all included in the great charter covenant designed to bind the race together in a fellowship of friendship, truth and love. Again I thank you for the kind invitation to be here to-day, and for the honor you have thus conferred upon me.

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Address, by Rev. E. A. Warriner,  
OF MONTROSE, PA.

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It is somewhat embarrassing to be called upon for a speech at this moment, for I have never set foot in this hall before, and my friend, this Odd Fellow on my right, informed me that he did not understand that invited guests were to be called upon for remarks. Yet I assure you I am glad to be here, and especially that I was just in time to hear Brother Benton's closing words, in which he showed beyond the shadow of a doubt—tracing our lineage back to an



ancient and most respectable ancestress—that all clergymen were genuine Odd Fellows.

Now I have seen a good deal of the membership of this order here—having resided in Montrose nearly thirty years--and without reserve can speak highly of it: of its morality, sobriety and good citizenship generally. Well now, as I stand here in the atmosphere of this brotherhood hall, I seem to realize the peculiar charm that pervades it. Nay; I feel through and through with the inspiration of this idea, personified in this Lodge—that of brotherhood. Anything under heaven that will promote brotherhood among men we ought to cherish. Wherein may be found the right solution of all social problems. It is really the key to all mysteries involved in our existence as human beings, or an essential to our salvation. If only we could fully realize and practically interpret its meaning! which really is that we are all God's children, and might if we would be brethren together in His own household. Indeed this is the Christian religion—is in fact the one and only true religion. This we may be, and is precisely what the Christ came into the world to teach—what he did teach and for which he died—the Fatherhood of God and the Brotherhood of Man.

Now, I understand that you all, who compose this Lodge, are just fifty years old to-day. I am some older than that, and I trust you will excuse me if I assume somewhat of a paternal air—both to commend and advise. I know you desire to realize good for yourselves in your Order, and at the same time to be-

stow good upon your fellow citizens; and I know further you have realized it and bestowed it in a measure. But I say to you as I say to the Church—which was established, not simply that we may save our own souls, but also that we may save other souls—use your Order of Brotherhood, not selfishly, but for the best intents of your fellowmen as well as for your own.

Now Dr. Halsey spoke to me many years ago—and he was in those days, as he always is to those who need help—a true brother—about uniting with this Lodge; not, however, asking me to do so, but speaking I believe truly of its advantages. But I thought then, and no doubt this is sufficient indication of my sympathy with your Brotherhood, as with all others of like character, I might best devote my limited strength and abilities to the ministry of the Church of Christ, which comprehends all others in its one universal Brotherhood.

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## Address by Rev. E. K. Thomas,

OF MONTROSE, PA.

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*Mr. Chairman, Ladies and Gentlemen:*

It seems to me three speeches from three preachers right along in succession is a pretty heavy dose for one afternoon, but since the Chairman has called for them you must take them.

Since your Chairman has been calling on the preachers I knew he would call on me too and so

have my speech all prepared, having had some little time to think. But even so, I feel some like a man of one of our New England villages, of whom I once read. He was toiling slowly up a long, steep hill with a wagon-load of potatoes. Just as he started up the hill, the tail-board (I believe that is what they call it) slipped out and when he reached the top, his load of potatoes was scattered all the way up the hill. As he was picking them up, and carrying them to the wagon, the ever-present small boy asked: "Say, Mister, why don't you swear?" The reply was, "I don't feel that I can do justice to the occasion." That is the way I feel to-day. I cannot do justice to the occasion.

Like one of the other brothers, I belong to the "Odd Fellows," but not the I. O. O. F. This brother, with his eye upon those letters, has been telling us something about Isaac. Now, I too have been learning to-day, for I never knew before that the "I" in I. O. O. F. stood for Isaac. I thought it stood for "Improved," or something like that; so I am glad to be here to learn this. I thank you for the invitation to be present with you on this jubilee occasion; and also for giving me this opportunity to make my speech.



## Remarks by F. I. Lott, Esq.,

OF MONTROSE, PA.

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*Mr. Chairman :*

From what I have seen of this meeting, since I came in, I supposed it was a preachers' meeting. However, I am glad to be with you at this time, and thank you for the invitation to be present on this occasion.

This, as I understand, is the 50th anniversary of your organization in the county. An anniversary is, in one sense, a birth-day party. In all birth-day parties it is supposed they will have a good time; and I bespeak for you, of what I have seen of the meeting at this time, you WILL have a good time. I do not feel, at this time, like advancing any advice, or, discussing any proposition; therefore I shall relieve you, thanking you for the invitation to be present with you at this time.

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## Remarks by D. W. Titus,

OF NICHOLSON, PA.

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*Mr. Chairman:*

I am surprised that I am called upon for remarks on this occasion, still I do not feel like sitting still and saying nothing. I am an "Odd Fellow" at home and abroad. I am glad to be with you to-day. Some thirty-five or forty years ago I visited this Lodge

quite often. I have been a member of the order some forty-six or seven years. I never have felt sorry I united with this order. It is a grand and glorious order. It is something we all need to feel proud of; and is just what we make of it ourselves. If we join merely for the benefits, we fail of the principles it teaches us; but if we live out the principles of the order it is a grand and glorious thing for us, and many a brother has realized this in the order. While many changes have taken place since we first united, the principles of our order never change. They are the same eternal principles that will abide while time lasts, and while we live in a land of change—and many changes have come to us all—there is one Being to whom we may look with perfect confidence, with whom there is no variableness or shadow of change; and His love that is over us will abide forever.

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## Address by Dr. C. C. Halsey,

OF MONTROSE, PA.

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*Brethren and Sisters of our Friendly Order, and Invited Friends:*

We have assembled this day to celebrate the fiftieth anniversary of Montrose Lodge, No. 151, I. O. O. F. of Pennsylvania, and it should be a joyous occasion—an event of greater interest than any which hitherto occurred in our history. Holy writ, in the books of Moses, the great Lawgiver, informs us, that once in fifty years came the year of Jubilee, a cycle of divine appointment, which is older than that of

Meton, or the Olympiad of the Greeks. The year was inaugurated by the blowing of trumpets throughout the land, and by the proclamation of universal liberty. There was a settlement and an adjustment of all debts. The Jubilee was calculated to meet and remedy those incidents which are inevitable in the course of human society; to prevent the accumulation of inordinate wealth in the hands of a few; to relieve those whom misfortune or fault, had reduced to poverty.

It is fitting that we, as an organized band of brothers of the mystic tie, should on this glad day, review our past history, to correct errors and abuses which may have crept in, and adjust our machinery to run in harmony with the grand objects for which our Lodge was organized. We would wind up the clock, and start it anew.

We do not claim for the I. O. O. F. a greater antiquity than the year 1819; seventy-seven years ago. It came with small and humble beginnings, to meet the yearnings of the human heart, for a common brotherhood, on the foundation stones of Friendship, Love and Truth. As a means to an end, the uplifting of humanity, the relief of distress, the amelioration of woe and the suppression of evil, the Order has shown itself to be a success, by its steady and substantial growth, and the high degree of respect accorded to it in every community where it has existed. The Order has come to stay.

When this Lodge was organized, just fifty years ago to-day, there were only one hundred and fifty



Lodges in the State of Pennsylvania, and the nearest Lodge was at Wilkes-Barre, Luzerne County, unless possibly 137, Monroeton, Bradford County. *Now*, there are nearly eleven hundred. [1085].

In 1846, Montrose was a pleasant village of marked New England characteristics, perched on the hill tops of what for many years after its first settlement, was known as the "Beech Woods." The population was about 800. The principal thoroughfares for travel, were turnpikes on which toll was exacted. The stage coach and private conveyance, were the only means of communication with the outside world, for there were no navigable waters near, and the day of railroads had not come. In the place of pine knots for illumination, had come the tallow dip for common use, and sperm oil was a luxury. It was a time of profound peace in the land, though there were indications of trouble with Mexico, which culminated in war.

At the commencement of the year, there were no fraternal organizations in operation in this county, and the time was a favorable one for the introduction of our Friendly Order. Thomas P. St. John, who came to Montrose early in 1845, as Cashier of the Bank of Susquehanna County, was the leader of the movement. He was an Odd Fellow, and an intimate friend of the late William Curtis, Grand Secretary of the Grand Lodge of Pennsylvania. Mr. St. John was then in the prime of life, of prepossessing appearance, attractive manners, well informed, a fine singer, and possessed of a high degree of executive ability, which

made it easy for him, to be a leader among men. He soon interested a number of the best citizens of the place in the principles of Odd-Fellowship, and so it came to pass that several of them went to Wilkes-Barre to take the initiatory degree in Wyoming Lodge, No. 39, in order to become petitioners for a charter granted to Montrose Lodge under date of January 14th, 1846. The petitioners were, T. P. St. John, E. Patrick, Jr., S. B. Mulford, W. J. Mulford and R. F. Merrill. There was some delay in getting a suitable place in readiness for the meetings of the new Lodge, and it was not until the 3rd of March following, that a special meeting of the Grand Lodge of Pennsylvania was held on this floor, to confer the 1st, 2nd, 3rd, 4th and 5th degrees upon the charter members. An election was immediately held with the following result: Noble Grand, T. P. St. John; Vice Grand, E. Patrick, Jr.; Secretary, S. B. Mulford; Assistant Secretary, R. F. Merrill; Treasurer, W. J. Mulford. These officers were at once installed, and the Grand Lodge adjourned.

In the afternoon of that day Montrose Lodge, No. 151, held its first session, and the following persons were proposed for membership, viz: J. N. Eldridge, W. F. Bradley, R. J. Niven, D. Brewster, A. Beardsley, E. C. Fordham, A. Lathrop, D. D. Warner, W. Follett, C. C. Wright, A. Pratt, N. Mitchell, D. Post, Jr., and M. C. Tyler. The Lodge adjourned to seven o'clock the same evening, [Tuesday], which has been the meeting night from that time to the present.

J. N. Eldridge, W. F. Bradley, D. D. Warner, Walter



Follett, R. J. Niven, M. C. Tyler, C. C. Wright, A. Pratt and N. Mitchell were initiated as members at this meeting. Thos. S. Parker, John S. Sutphin, Wm. C. Ward, A. N. Bullard, F. B. Streeter and C. C. Halsey were proposed for membership.

At the second regular meeting held March 10th, the following were ballotted for and elected, viz: D. Post, Jr., F. B. Streeter, C. C. Halsey, John Hayden, I. N. Hawley, Thos. S. Parker, Wm. C. Ward, J. S. Sutphin and A. N. Bullard. The following were proposed for membership, viz: Harvey Tyler, Jonas Mack, A. N. Meylert, A. B. Mott, P. L. Shaw, N. C. Warner, Thos. Johnson and Daniel W. Crocker. The following were initiated, to wit: D. Brewster, E. C. Fordham, John Hayden, F. B. Streeter and C. C. Halsey. (There were only 14 members when the last named were initiated.)

Of those who have now been mentioned, we find the names of Judges, members of the Legislature, County Officials, members of the legal and medical professions and prominent business men. The same may be said to a considerable extent of those who joined the Lodge in the next succeeding years, among whom were also clergymen and editors. It is noticeable that in the earlier years of our history, those initiated were men of mature years. The number of those only 22 years of age being very small, while the number of those between the ages of 25 and 49 is quite large. After 1850, a much larger proportion were between the ages of 21 and 30. Of those whose names appear on the Proposition Book at the first



two meetings, there are still surviving, D. Post, Jr., A. Lathrop, A. N. Bullard, A. B. Mott and C. C. Halsey, but of those *initiated* at either of these meetings, the speaker, [C. C. H.] is the sole survivor, and therefore the oldest Odd Fellow initiated in this county.

Among the early entries on the Proposition Book we find the names of residents of Brooklyn, Dimock, Springville, Laceyville, Sterlingville, Auburn, Rush, New Milford, Great Bend, Braintrim, Choconut, &c., showing the wide extent of territory from which our membership was drawn.

No death occurred in the membership of the Lodge during the first year of its existence. Just 50 years ago to-day, at the first meeting of this Lodge Allison Pratt, a merchant of New Milford. was initiated, at the age of 26 years. He was a man of pleasing address who won the hearts of all, and grew in the esteem of his brethren as they became better acquainted with him. None seemed to possess a fairer prospect of longevity than he. On the 8th of December, 1846, he was granted a final card for the purpose of becoming a member of Canawacta Lodge, recently organized at New Milford. His illness must have been very brief, for on the 5th of March, 1847, a special meeting of the Lodge was held to take action with reference to his death. On motion of Bro. F. B. Streeter it was resolved "that as many of the brothers as can make it convenient attend at New Milford tomorrow morning, and accompany the remains of our esteemed brother and friend, Allison Pratt, as

far as Great Bend on their way to their final resting place among his relatives in Hamilton, N. Y." A committee to prepare resolutions of condolence to the widow was appointed. A large delegation of brothers went from here (to New Milford) and with many others from New Milford, accompanied the remains as far as Great Bend, and we had reason to believe the heart of the widow was comforted by this practical expression of fraternal regard, as set forth in the resolutions adopted, and the funeral benefit fee of \$30, which was paid by this Lodge.

The first funeral service of a brother, conducted by the Lodge, was that of Amos Sterling, of Brooklyn. It appears in the minutes of Sept. 28th, 1847, that "the case of Brother Amos Sterling who is reported sick, came up, and on motion, the Noble Grand was required to detail the members of this Lodge in order to watch with, and wait upon him." One week later, Oct. 5th, "the case of Brother Amos Sterling who is on the sick list, was taken up. The Lodge not having definite information on the subject, nothing was done except that the Noble Grand [J. N. Eldridge] declared his readiness to visit the brother on Thursday next, [Oct. 7th]." It was my pleasure to accompany the Noble Grand in making that visit, going some distance beyond Brooklyn Centre, at least 8 or 9 miles from Montrose. It is not clear in my mind whether we found our brother living, but *if* living, my impression is, that he was very near his end, and unable to recognize us. I cannot forget the great satisfaction expressed by the members of the family



that we made that visit. It verified to them the oft-repeated expression of our brother, "that some of the brothers from Montrose, would *certainly* come to see him." He had an abiding faith in the fraternal spirit of our Order, and it did not disappoint him.

October 8th, [Friday], a special meeting was held to take action on his death. At 2 o'clock, October 9th, [Saturday], a large delegation of brothers attended his funeral—the first ever conducted in this county in accordance with the Odd Fellows' ritual. It was a cool but fair autumnal day. The forest foliage of hill and dale, had assumed the gorgeous hues which precede the falling of the leaf—fitting type of man's mortality. Nature seemed in one of her sadder moods and in sympathy with the service, which for the first time summoned us as Odd Fellows, to obey the command "bury the dead." It was in a quiet rural district, but there was a large assemblage of friends and neighbors. To them it was an impressive scene to witness the exemplification of our beautiful burial service by the members of a new society in full regalia, bearing the appropriate emblems and insignia of the Order. A becoming seriousness and solemnity seemed to pervade all minds, and awaken a conviction that Odd Fellowship had a practical method of expressing sympathy and fraternity. The usual funeral benefit was tendered to the friends of our deceased brother.

I have always thought the influences awakened on this occasion, proved favorable to such an increase of membership from Brooklyn and vicinity, as in due



time to justify the organization of a lodge at that place.

A debt of gratitude is due to the early members, for securing *this* property, which has been the permanent home of the Lodge for half a century. Originally, it was known as the Locke property, and extended on Church Street as far as the Judge Searle's lot, and on Chestnut Street as far as the Episcopal, afterward the Catholic church, at the corner of Chestnut and Cedar Streets. The lots now occupied by the Episcopal church and Chapel, and Mrs. J. W. Chapman, were sold off afterward.

A stock company was formed known as the Odd Fellows Hall Association, which purchased the property in 1847. This building was smaller than at present, to the extent of the addition which was put on the south side, about twenty years after the purchase. The third story was a hall from front to rear, in the centre, and occupying only about half the space of either of the lower floors, and access to it, was had directly from the front, on Church Street. This hall was enlarged by removing its outer wall on the Chestnut Street side, to the outside of the building. The space on the opposite side of the original hall, was enclosed, and divided into rooms convenient for the use of the Lodge. After this enlargement of the third story, the entrance to the Lodge room, was by a winding flight of stairs in the southeast corner of the building. These chairs of the Noble Grand and Vice Grand, as well as those of the subordinate officers, and the tables for the Secretaries, were made fifty

years ago by members of the Lodge. During the first years we had long settees which were made by Odd Fellows. There was a raised platform extending the length of the hall, on the Chestnut Street side, of sufficient length for a single settee. After a time, this was removed and chairs were substituted for settees.

In 1871, an addition to the building was made, which furnished a more suitable entrance from the street, and, commodious stairway, in place of the awkward winding stairs. This gave us the convenient kitchen, which has so well served the Lodge on many an anniversary and festive occasion, though I have many times regretted that we did not make it a little wider, while we were about it, for sometimes it has seemed rather crowded. The little window back of the Vice Grand's chair was a suggestion of mine, and I think its utility has been appreciated.

The beautiful paintings which adorn the walls of our Lodge room, are the work of the wife of one of our own members, (Wm. C. Waters), who suffered from a nervous affection which completely disabled him from manual labor. His devoted wife, used the pencil and brush with artistic skill, to support her husband and keep the wolf from the door. Part of these pictures were *purchased* by the Lodge, and the others were presented by sister Waters in grateful recognition of benefits received. For many years before his death, Brother Waters resided at Bordentown, N. J., but this Lodge met all its responsibilities to him, with the same fidelity that has been accorded to



brothers living in our midst. Perhaps no more practical illustration of well-directed beneficence has occurred in our history, than this.

For many years our late brother and townsman, J. R. DeWitt, received through this Lodge the benefits due him from Iroquis Lodge, at Jersey City, N.J., which presented to us a pair of beautiful gavels, as an expression of the appreciation of our interest in a worthy member of Iroquis Lodge.

At the time Miss Blackman's County History was published, in 1873, the membership of Montrose Lodge was reported to be 150. There were five active Lodges in the county, with an average membership of 82. The Grand Lodge report for 1895, gives us a membership of 57, and shows that the average membership of the 13 active Lodges in the county is 56. From these figures it appears that Montrose Lodge, at this time, scarcely does more than maintain an *average* membership, of the Order in the county. When this was the *only* Lodge, members were attracted hither, from a much wider field, than when new Lodges were organized, in more convenient localities. Our ranks have been thinned, to benefit the Order at large. Many have gone forth to form new Lodges in the county, and others to be Odd Fellows in more remote places. Our history has been like that of many families, where for years there was a large number of sons and daughters, but bye and bye, the children paired off with others, and founded homes of their own, until there was only the youngest left, to care for the aged father and mother. This



Lodge has been the parent of other Lodges, and all the influences emanating from this cradle of the Order in Susquehanna County, have been benignant and salutary.

It is of the utmost importance to us, at this time to search out the causes which in the past quarter of a century have reduced our membership from 150 to less than 60.

There are several ways in which a Lodge loses in membership. 1 By death. 2. Final card. 3. Expulsion. 4. Non-payment of dues. Final cards however, may not show a loss, if more of them are received than are granted. Death or final card, *should* be the only means by which a good Odd Fellow should sever his connection with his Lodge. Expulsions are very rare, but suspension for non-payment of dues, has been alas, too common, and I am inclined to believe very largely accounts for the diminution of our membership. Why do members allow themselves to become in arrears? Any one who has joined the Order from a *selfish* motive, is pretty sure at some time to drop out of the ranks, and in so doing there may be real gain instead of loss, except in a numerical point of view. Indeed it would be a blessed thing if all selfishness could be weeded out, but we are not built that way, and have this evil to contend against. Is it not true that carelessness and indifference on the part of members, account for arrearages? Is it not too often the case that there are jealousies and bickerings which alienate the hearts of those who should be brethren dwelling together in

unity? Many questions of this sort might be asked, for which, if answered affirmatively, we should seek for the true cause and remedy.

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During the civil war of 1861, this Lodge responded loyally to the call of the country for patriots, and there was a good number of volunteers, while the rest were loyal members of the Home Guards.

The first volunteer from this county, Daniel McCracken, was too young to become an Odd Fellow at the time of his enlistment, but he was initiated in this Lodge December 5th, 1865, in the 22dd year of his age. His military record is Co. H, 4th Pa. Reserves; prisoner 4 months; discharged by G.O. May 31, 1865.

Capt. Hugh Mitchell, Co. D, 50th Pa. Vol., was a valiant soldier. Brother Gilbert Warner had a son who died in the service. I visited him while in a hospital in Baltimore.

In December, 1862, W. H. Stebbins and W. H. Street were sick in the convalescent camp at Alexandria, Va. Major D. D. Hinds and myself went there and secured their discharge.

Of our membership who enlisted, I make out 13, and of those who joined us after their discharge, 25, making 38, and of sons of members of the Lodge 12, making a total of 50.

Brothers and Sisters: In an imperfect manner your attention has been called to the names of some of the members of the Lodge in the earlier years of its existence, and there are many more of whom we



would gladly speak, did time permit. There were Judge C. F. Read, Rufus S. Meriman, so long the faithful guardian of our treasury; Amos Nichols, Gilbert Warner, A. O. Warren, F. Avery, and others.

All along the fifty years this day ended, the Great Reaper has been busy, and the stars have gathered thickly in the list of names our members. The great majority has already passed over, and now there are scarcely more than enough of the *Veterans* to constitute a quorum.

To visit the sick, bury the dead and relieve distress, are imperative duties of Odd Fellowship. During the first twenty-five years of its existence Montrose Lodge paid for sick benefits, more than two thousand dollars, [\$2,437.75], and during the second twenty-five years, nearly nine thousand dollars, [\$8,714.75], making a total of more than eleven thousand dollars, [\$11,152.70] for fifty years. Paid funeral benefits during the first twenty-five years, \$376; during the second twenty-five years \$1,425.55, making a total for fifty years, of nearly two thousand dollars, [1,801.55]. Paid donations to other Lodges during the first twenty-five years \$523.12; during the second twenty-five years \$546.52, making a total for relief for fifty years of more than one thousand dollars, [\$1,069.64]. The grand total for sick and funeral benefits, and for relief during fifty years is more than fourteen thousand dollars, [\$14,023.89].

The expenses of the Lodge during the first twenty-five years were \$4,735.70, and during the second twenty-five years, \$7,490.71, making a total of \$12,-



236.42. The grand total for relief and expenses, paid by the Lodge during fifty years, amounts to \$26,270.-30.

Montrose Lodge has fulfilled a high mission for good in this community, but an infusion of new and young blood, is needed to maintain and perpetuate its vitality. The early members were active and zealous. They became familiar with, and proficient in the work, engaging in it, in a serious and orderly manner. They strove to exemplify the principles of the Order, in their daily lives, showing to the world that they were Odd Fellows indeed. Thus good men were attracted to them, and the membership increased until it reached its zenith. Gradually there has come a reaction, and our ranks are much thinner now than then, although the Lodge still pursues the even tenor of its way. As suggested at the commencement of these remarks, this is a suitable time to review the past, correct errors and shortcomings—adjust our machinery for more efficient work—to wind up the clock, and start it anew.

At the beginning, this Lodge had a clear field, but now the number of fraternal organizations has increased in our midst, to a greater extent than the increase of population would seem to justify. It can hardly be profitable for the same man to belong to many of these organizations. indeed if he belong to more than one, the first or second is in danger of receiving diminished attention. Some men are better Odd Fellows than others, because the teachings of our Order are received by them in a serious reverential

spirit, which enables them to realize the benefits of *unity* in efforts to ameliorate the condition of the race, and it should never be forgotten that the manner in which these teachings are presented to the neophyte, has much to do with the salutary and beneficial effect produced upon him. If the initiatory service is rendered in a careless unattractive manner, the candidate is unfavorably impressed, but if on the other hand, it is *well done*, he is interested, and encouraged to go forward to proficiency, and perhaps become an enthusiastic Odd Fellow. The Grand Lodge to which we owe allegiance, expects every subordinate Lodge to do all its work in an orderly creditable manner. It is important that all the charges be committed to memory, and they should be delivered in such a manner as fully brings out their sense and beauty. Some will grow listless and indifferent from lack of that sympathy, which is due to the younger members in our family. There never should be any occasion for this, and there would not be, if we were always to love our brother as ourselves; to do as we would be done by. Once in a while, a brother becomes disgruntled, because of some real or imaginary grievance and not unlikely, non-payment of dues will sever his connection with his Lodge.

Of the 681 names which appear on our Proposition Book, 37 were withdrawn, leaving 644 who were ballotted for. Of these, 56 or nearly ten per cent. of the whole number, were rejected, leaving a balance of 588 who have been elected. How many of this nearly 600, are now living we cannot say. We know of 57,

our present membership, and of some others as still living. It is pretty certain that between four and five hundred who have been members of this Lodge have died during the past 50 years. Let us not forget that *our* lives have been spared, not because we were better than they, but because it has so pleased our Heavenly Father, and we may be sure He has something for His *dutiful* children to do. The instructions of our Order help us to know what our duty is, but we would go to the Impregnable Rock of God's word, for our working orders—"a more sure word, whereunto, ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." I. Pet. 1:17. "And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts xx:32. In all earth's trials and sorrows, we may trust his grace, when we listen to the voice of wisdom speaking from age and experience, saying, "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

Our Lodge began its life just before the noon of the 19th century, and we have now reached its eventide. As we rejoice in the wonderful progress which has been made during the last fifty years, in whatever promotes the welfare and happiness of the race, we may think the highest point has been reached, but he who lives to the end of the next fifty years, will doubtless witness more wonderful achievements, and a



grander glory than that which has been presented to *our* view. Such hopes as these, we cherish for our beloved Order, throughout all the world, and especially, for so much of it as is represented by *our own* Lodge. With a *high* aim in view, let us gird on our armor anew, and do valiant service under the banner of FRIENDSHIP, LOVE and TRUTH; principles which never needed an apology.

Brethren and Sisters: We shall soon separate from each other as we leave this hall, and it is not probable that every one of us will ever again be assembled as an unbroken circle. If our ways shall diverge, God grant that our pathway may grow brighter till the perfect day, and, [in the words of another], "when that hour which cometh alike to all, shall come to us, when the low whisper, the hushed tread, and the muffled latch, tell of the spirit's departure, may we all rest in peace, and awake to that joyful *reunion*, where the cares and sorrows of earth shall be exchanged for the blissful purity of heaven.

## Address by Rev. David Craft,

PAST GRAND MASTER.

*Brothers, Sisters and Friends:*

I respond to the call of your Chairman to address you at this time with a great deal of reluctance. I feel that the good influence of this interesting, historical sketch ought to remain with you, and that nobody should interfere with it; I felt so while it was being read, and feel so still. I want to suggest, however, to the Doctor, that when he gives it to the public, as I hope he will, that he add one more item; and that is, the amount this Lodge has paid for the relief of distress and burial of the dead. In this respect I have no doubt the history will show a wonderful work, how in a thousand ways the brethren have obeyed the command of our laws to visit the sick, relieve the distressed, bury the dead and educate the orphan; and while we cannot measure the full benefits, in figures, on the ledger, for there are some things which cannot be measured by our arithmetic, yet so far as they can be thus reckoned they ought to be given.

I became a member of the order at the suggestion of an old ministerial friend of mine, to whom in my younger days I frequently went for advice, and whose counsels I found always safe to follow. He said to me: "I saw that certain men got hold of some people whom I could not touch. I began to ask my-

self the reason for this, and I found that those who were most successful in reaching men were those who were affiliated most closely with men. I followed their example and have found my influence and usefulness largely increased thereby." I am free to say that my own experience has been very much like that of my old friend; that I have access to people in a way I could not were it not for the fraternal relations I have with them. When Dr. Benton was talking about the I standing for Isaac, it reminded me of a story. A young lad was going through a town where he saw the sign I. O. O. F., he said: "Pa, Pa, what does that 100 F mean?" "Oh!" he said, "100 fools." That may be one interpretation of it, but not so flattering to the dignity of the Order. I prefer Dr. Benton's. I miss in this little gathering familiar faces, which I was accustomed to see on like occasions—old Patriarchs, whose examples the members of the Order ought to emulate. On such anniversaries there are painful memories as well as pleasant ones, we meet here, and part again, and never meet this side the other world; and so I look in vain over this little gathering for some faces that I have been accustomed to see, whose work has been done and whose hands are folded and they have gone to their rest. On this 50th anniversary we recall the past and the days that are dead. We ought also to gird up the loins of our minds. We ought to strive the more to be true men and true women. Human life is not measured by the number of years we live, but by the things we do. It is the record we ourselves make that is to live after



us. It is not what our friends put upon the marble that covers our silent forms—not the inscriptions on the tombstones, it is what we have done for which we will be remembered. It is the influence of our own personality on the age in which we live; the good we have accomplished for our fellow men—the tears wiped away—the burdens we helped to bear—the encouragement we have given to some one hesitating on the threshold of a better resolution. Let us see to it that we be more true, more manly, more womanly. Let the joyful recollections of the past and the sad ones too, remain the heritage of all. We have reached a point in the journey from which we may look forward with better assurance of usefulness, and let us also determine that we will be more true to ourselves, more true to our fellow men and more true to the God above us; that these principles, of friendship love and truth, shall not merely be empty words, dropped lightly from our lips, but shall be truths written on our heart of hearts, burned into our souls, to make us feel that to *love* means a high and a holy privilege; that to love is God's greatest gift to men for it is most like himself who is love. May our lives be such that when looking back upon our record in the great hereafter it will give us comfort and solace and not sorrow and disappointment.

We sometimes talk of our want of opportunities for usefulness. God sets before every human being opportunities. Every step we take on life's way, doors open at our feet. Dear brethren it is not for lack of opportunity for usefulness, but rather for

lack of availing ourselves of the opportunities we have that makes lives fraught with so little good. There are burdened souls everywhere; you cannot go amiss of them. The Master said: "The poor ye have always with you." It may not always be that they need, or that we can bestow an abundance of worldly wealth, but by a word of kindness, by a deed of charity, a tear of sympathy we may give what all the gold in the universe can not bring; and he best fulfils his mission in the world who is most willing to enter the open doors, most ready to reach out a helping hand to the helpless, most ready to encourage the despondent and heart sick. So shall we inscribe in God's open book the records that shall live immortally. Brethren, let us then make this anniversary an occasion on which we shall begin to live on a higher plane. Halsey has said: "Wind up the clock and start it anew. Let the bells ring out the past and ring in the new. Let the tune be set to the key of immortality."

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## Address of Rev. David Craft, P. G. M.,

DELIVERED AT THE ARMORY, IN MONTROSE, PA.,  
IN THE EVENING OF MARCH 3RD, 1896.

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*Mr. President, Ladies and Gentlemen, Sisters and Brethren:*

It is always to me a real pleasure to meet friends of Susquehanna County. I was for many years your neighbor, and yet the matter of neighbor is not always so much a question of miles, as it is of friendship and sympathy. One of the great lessons taught



by our Order is that every man is our neighbor whom we can help. Every man is our neighbor who needs our assistance. I don't suppose you need my help very much this evening, yet you can help me by your attention.

We are here to commemorate the 50th anniversary of the institution of this Lodge of Odd Fellows; a half century not only as comprising the history of this Lodge, but which marks almost three-quarters of the entire history of the organization of Odd Fellowship. On the 26th of April, 1819, the first Lodge of American Odd Fellows was instituted in this country; and in these 77 years almost, the Order has had to overcome obstacles, to fight against opposition, to enlighten prejudice, to win for itself a place in human history and the right of existence among the institutions of mankind. It was formed just at the close of the war of 1812, and under auspices that were not encouraging. Five Englishmen, against whom all the prejudice and bitterness that had grown out of the three years' war; five Englishmen, unknown to fame, without great learning, without high social position, taken from the ranks of toilers, men of true hearts and warm sympathies for the suffering, gathered in an upper room in a small inn, in the city of Baltimore, and laid the foundation of this institution of Odd Fellows, (and laid it so well and strong that the whole superstructure has been securely builded). It was a time also when in some quarters political prejudices were arraigned against secret societies as inimical to the State and dangerous to free government; and



anti-secret societies were waging against them a bitter warfare, and the party lines were beginning to be sharply drawn. It was also a time when men were largely unacquainted with the scope and purpose of friendly societies. They looked askance upon any who were engaged in assisting men to band themselves together for any purpose whatever, fearing as was claimed, especially if they were foreigners, danger of foreign influence and foreign power. And so, under these circumstances, it is not strange that the Order was almost four years old before a Lodge of Odd Fellows was legally planted in the State of Pennsylvania; that at the time this Lodge was instituted, there probably were not more than eight thousand Odd Fellows in the commonwealth. Montrose Lodge is No. 151, and at the time it was instituted, there had been but 150 Lodges planted in unfriendly soil, several of which had become defunct, supported by men of noble motives and humane principles, an institution which in its fundamental ideas had its birth in a monarchical country, but whose republican policy was in harmony with American ideas, when transplanted to this free land was slowly striking its roots down into American soil; where, like a tree taken from a foreign clime but translated into a new habitat might be slow in adapting itself to its new condition; yet having once gotten into its place here, it has grown with marvelous rapidity until every civilized land is a witness to its benefactions, and almost every tongue under heaven proclaims its gifts and its beneficence to the needy and the suffering.

A person coming into our Order is told that Odd Fellowship is a progressive institution. I suppose most people think, as they hear the words of truth, that this means simply that there are other degrees to be taken—other lessons to be learned—other secrets to be known. It does mean that, but it means a great deal more than that. It means that Odd Fellowship partakes of the spirit of the age, that it is a living institution. If its spirit were not progressive, if it were simply cast into a cast-iron mould, it would soon be dead, and ought to be. The spirit of a living institution, like the spirit of a living man, must be a growing, a developing spirit. It must be reaching out after new applications of truth, taking hold of men in all of their various wants and needs, as they arise in the new and constantly recurring changes in human society. We must touch men at the very vital point of life, of thought and purpose and of motive, if we would be most helpful to them. Such are the institutions that live. They are those that have been born of human needs and have met the felt wants of the human soul. What are the institutions that have lived through the ages? As we look out upon civilized society, and behold its church spires pointing heavenwards, we answer, first of all the Church of the living God. Why has the Christian Church lived through the changing centuries? First, it meets the wants of man, and second, it has kept pace with human progress. It has never been behind in the race. It has always been foremost in its efforts in aiding the race in the developement of human



benefactions and in its lesson of goodness and examples of righteousness to men. The institutions of education are living institutions. And what has given them their vitality? The self-same thing. Men have felt an insatiable thirst for the hidden fountains of truth and of knowledge and the school has undertaken to supply that want. That is the first thing. It meets man's need. It touches men in their wants and supplies them. The second thing is, the institutions of learning have kept pace with human thought. They stand in the van and not in the rear. Let us apply the same rule to Odd Fellowship. First of all, it is an institution which meets the wants of the human family. It teaches the law of mutual helpfulness; in all the affairs of life, and enforces the duty of mutual assistance to all who are in need. As we go along the pathway of life, often it leads us in the midst of suffering, the strifes of business, the conflicts of human selfishness, the struggle for gain and greatness at the expense of others. But sometimes in the lull of this babble of tongues and this struggle of greed, our better self will be heard demanding a recognition of the brotherhood of the race. The man or woman does not live who has not sometimes felt the need of a place somewhere where he can meet his fellowman on the ground of a common equality—a common manhood where the things which separate us in the hustle and bustle of daily life, shall, for the moment, be forgotten, when we shall cease to think of each other as belonging to this church or that church; to this party or that party; to this clique or



that clique; where we can take our fellowman by the hand and say, "My Brother." Where you do not ask who are your associates in society, nor how much money have you? Where that question never comes into your heart; but where you meet a man as a man; and because he is a man, bound up with men whose hearts beat in sympathy with mine, and we feel that we are the children of a common Father, and of a common destiny. I want, sometimes, at least, to get on a common platform with my fellowman, where I can see only his manhood, because he, like myself, bears the image of a common Father, and is, along with me, going in the same race that leads upwards to a common hope—to a common home. What brings me on such a platform, meets a need in my heart—in my innermost me—and I rejoice in it. Such a platform our Order presents. A Democracy of the truest sort, of the utmost reality—a Democracy of worth and manhood.

Again, you know a man said that but for the fact that he was a Christian minister, he would have been an Odd Fellow. I want to be an Odd Fellow because I *am* a Christian minister. I want to be in so close touch with man that I must either get good, or give good; or both. You remember, in the Sunday School lesson, recently, the woman touched the hem of the Master's garment and received strength to her body. There came also grace and praise into her heart. I want to tell you, my friends, that this is no exception in the social world. He who comes into contact with living men, gets a new life and a new

inspiration that lifts him up into broader attainments and sympathies, and makes him more like the Father above. No, I pity the man, from the bottom of my inmost soul, who is afraid of coming into contact with his fellowmen. I want to get as close to my brother-man as I can. If there is any good in him, I want it to partake of. If I have any good, I want to impart it. It is a condition, a gift, a work growing out of our social life that the angels may envy, if envy ever gets into the heart of angels. He who is doing a work like that, is following the steps of him who came into this world to help and to save such as are lost. You will never make a man better by pushing him off the side-walk, or by saying, get out of the way, you rag-muffin, I don't want anything to do with you. Nor by a cuff side of the head. The uplifting of mankind is done in a different way. The power of a strong but sympathetic hand, that is what makes men helpful and useful to their fellow-men, that is what lifts men up to be angels, and is just the lesson that he who came down from heaven, came to teach us. The Son of man lifted men up by giving himself for men. He who was rich, for our sakes became poor, that we, through his poverty, might become rich. And that is the law of divine love. That is the method of divine helpfulness. The method of human love and human helpfulness lies along the same channel and in precisely the same way. And you and I help our fellow-men when with a loving heart and a courageous hand we stoop down and taking hold on them put them on their feet and say, "go



and sin no more.” Because Odd Fellowship, with its lessons of fraternity, lessons of brotherhood, its beautiful teaching that we are the children of a common Father, each one brother to his fellow-man, seeks to illustrate that teaching by its lessons of mutual helpfulness and assistance, that its spirit is the spirit of humanity and beneficence, is that it has met met such a hearty response from the good and the true everywhere. It sends forth its teaching with this lesson upon its lips: “Visit the sick, help the distressed, bury the dead, educate the orphan, protect the widow, help the helpless, love men with all thy heart, love God first and love man as we love ourselves.” It sends men forth, not only with these monitions of helpfulness, but with lessons of broadest charity. It tells us that we will often find opportunities to apply the teachings of practical brotherhood and exercise self-forgetfulness in doing good to others. And so the principles and teachings of this organization meet the wants of men, meet our wants to day and every day, and will, just as long as there are tears to wipe away, just as long as there are sorrows to heal, just as long as there are sickness and death in this world of ours, just as long as there are children left helpless and homes made desolate. The lesson of holy writ teaches us “to do good unto all men as we have opportunity, but especially unto them who are of the household of faith.”

I have no patience with the man or the woman who is so broad in their charity that they forget to do good in their own home, in order to help somebody



else; the woman who goes out into the street picking up the waifs and leaving her own children to go barefooted in the snow; the father who leaves his home, with his children breadless, that he may give bread to strangers. No! Charity begins at home; and thence, like concentric waves, goes out to the needy and the helpless beyond. But especially do good to the household of faith. People sometimes say: "If Odd Fellowship is so good, why don't you let all the world into it?" Bread is good; why don't you throw it out into the streets? No, I must take care of my own first; then if there is any to spare, let others have it. I think that is the way with religion; if a man don't show it at home, he has not got very much, not enough to brag about. That is just the way with good works in general. It is the circle at home first, then outside and beyond. This is the Christians' rule. Some object to the application of this rule by Odd Fellowship. You know what the Bible teaches about charity? The very centre of its throbbing heart, the very innermost circle of its pulse-beat is for those bound to us by blood and kinship; and so Odd Fellowship follows this same line, going out with its hands full of service, and its heart full of love to help first its brethren and then the world, in its needs and necessities.

Not only does Odd Fellowship meet the common need of humanity; but it keeps pace with the world's thought, in its progress. It is a progressive institution. It has been so in all its history. The men who laid its foundation, builded wider than they knew.

They went into their Lodge Rooms, contributed their sixpences to help their brothers in distress, they smoked and told stories, and sung songs until midnight, then went home and said they had had a good time. Some of their songs are sung to-day. The song that is now used as the opening ode at our Lodge meetings was composed by Montgomery, the Christian hymn writer. The persons who indulged in these revelries were not the low nor the vile, nor was their conduct looked upon as reprehensible to good morals or against good fellowship in those days. It was the custom of the times; but Odd Fellowship has been keeping pace with the advancement of moral ideas among men, and to-day it stands foremost against evil of every kind in all its forms, in its loyalty to truth and sound doctrine in the social life. Its growth in numbers and strength has been progressive. It began with five men and to-day there are more than 790,000—more than three-fourths of a million marching under her banners. It began in the city of Baltimore, and to-day she belts the earth, holding her Lodges under the protection of the flags of fifteen nations. A little while ago Odd Fellowship went with its teachings of fraternity and mutual helpfulness into every continent the sun shines upon and hoisting her banners there, is gathering under them the peoples of the climes and languages of men. The islands of the sea, that were once the abodes of paganism and of wickedness, have opened their gates to Christianity and to Odd Fellowship.

It is said of Great Britain that her drum-beats fol-



low the sun in his course through the heavens. But this institution is as far beyond it as the heavens are above the earth. Her drum-beat does not call her soldiers to arms, to devastation and bloodshed, but hers is the drum-beat of human hearts calling men to deeds of humanity and of kindness and sympathy for their fellow-men. Do you know that there has not been a pendulum beat of the clock from the time this year of redemption dawned, until to-day, or will be till it closes, but there are somewhere on this great broad earth of ours, brethren watching by the side of their sick brethren, with ministrations for their comfort? but there are brethren standing by the open grave of their dead with words of sympathy for the distressed, supplying the wants of the needy and lighting by the presence of a divine charity the homes of the dying and the dead? The crowning glory of the order is, that there is not a single hour from the beginning of the year to the end of it that does not witness deeds of kindness to its brethren. Not only in its marvelous growth of numbers and the vast extent of its ministrations, but in the effect of its teaching, the Order is progressing. To-day, the politician, the minister, everybody talks indeed freely, sometimes flippantly its true, about fraternity, about the fatherhood of God and the brotherhood of man. How long have they been doing so? Not long. I can remember, and I am not so very old either; but I can remember when you would have opened your eyes with perfect amazement to hear men talk about human brotherhood, and the helpfulness and sympathy



which such fraternal relations enjoin. Fraternity, as applied to our social life, was a word the masses hardly knew the meaning of. To-day it is as common a word as you hear anywhere. We talk about the wonderful charities of this age in which we live. How long have they been in existence? Who first gave them emphasis? Who first wrote them in letters of fire on human hearts? Who first wrote them in letters of gold upon society? Do you want to know? The very Order that I have attempted to represent here to-night. And it is continuing to do it with greater emphasis, and do it every day that the sun shines, and it is this doing that crowns it with imperishable glory. It is because it has given a new meaning to this word *brother-hood*; because it has added a new emphasis on the word *fraternity*; because it has given to it a holy baptism that the world never knew till it was born that has won for it a place in the great forces of society that will be difficult to over estimate. And it is still going on in its grand ministry, lifting men up into companionship with God and the angels.

And so, Odd Fellowship, in its past history has won for itself the high place which it occupies among the great social forces of this age, by its warfare against evil and selfishness, gathering into its ranks good men and true until to-day it rejoices over the hundreds of thousands which march under its banners of peace, who make this old earth ring with its songs of fraternal love and good will to men. But it is the shame of our selfish age that there are not as

many millions wearing its name and practicing its virtues. To-day we stand upon the hill-top and look back on the past. Some of its record is written upon the pages of the Lodge book, and some is written only on the pages of God's book, in the records of eternity. The past is done, with its glory, with its weakness, with its ministries, with its victories. To-day we stand and gaze with anxious eye into the future. To-day, men everywhere—in these last years of this century of redemption—are forecasting the future. The politician asks: What will be the outcome of the forces striving for mastery in the political world? The statesman asks: What are to be the controlling ideas of governments and their policies? The Christian asks: What is the outlook for the Church, and the stability of her faith in the next century, now so near? Other questions, great burning questions too, are agitating human hearts and keeping the world in a state of unrest. The foremost thinkers along all the lines of human thought feel that we are drawing toward a critical period in the world's history. Thoughtful men in this country of ours with its free institutions, its popular government, with its reciprocal commerce, are not infrequently alarmed at disturbances which seem to indicate its ruin. Like the great system among the stars, thus far its dangers have been counterbalanced by conservative elements. The astronomer looks up into the heavens and sees planets and suns moving in disturbed orbits—thrown out of place—and the first thought is, it will not be many years before everything will go to ruin; suns



and stars will be dashed together in utter chaos. He looks again, and finds that these disturbing forces have their counteracting influences, and with only slight deflections, they still are circling in the same great path-way in the sky. And so we think sometimes we are going to be destroyed by the forces that threaten our ruin, but they are counterbalanced by the conservative good sense and love of right amongst men, government, and public policy and religion; and educational movements, after all, are going to move in the same great orbits kept there by the same Almighty Providence that holds the stars in their courses. And yet, to the thoughtful man, to the reader of human history, to the one who tries to keep pace with the times there *is* ground for grave predictions. Irregularities among men are becoming more strongly marked. We see the rich getting richer, the poor getting poorer, men are amassing great fortunes. A few years ago you could count on your fingers the millionaires in this country. Now you can count them by the hundreds; not only *millionaires* but multi-millionaires. Great syndicates, corporations and companies are getting into their hands vast tracts of the public domains and important franchises of states and the nation, keeping in their employ an army of men, exercising immense power and patronage in the country. Important questions affecting the integrity of the government are being raised, and the red flag of the Anarchist is displayed, which says: "Down with the church, down with society, let there be a new deal in human affairs; let us have no more



rich and no more poor; let there be an equal distribution of wealth, of honor and of office." Men are undermining the foundations of religion and questioning the authority of the rule of faith amongst men. Everywhere great questions affecting the vital interests of humanity are disturbing the peace of men's minds; and what is going to be the answer to them all? The statesman is not going to unravel the difficulty; the warrior cannot cut the knot with his sword, nor the legislator control it with his law. It is only as we translate this idea of the universal brotherhood of the race with the duties and obligations growing out of it into the daily thoughts and lives of men, only as we make love for God and love for men the supreme, ruling motive for human conduct that I can see any solution for the tremendous problems which face us to-day and which must be solved in the not distant future. Let men once get into their heart of hearts, that every man is his brother, and the obligations of brotherhood to his fellow-man are resting upon him; and then, instead of the conflicts for pre-eminence and of contests for wealth and self aggrandizement, the oppression of the poor, instead of this world being a pandemonium of selfishness and greed, you will see a new phase coming upon society and a new peace in human hearts and a new bond of humanity holding men in friendship and love. I believe, my friends, as I believe in God; I believe, as I believe in my own existence, that the great problems that face us to-day, problems relating to labor and capital, to employer and employed, to government and peo-

ple; are to be schooled and solved only by the practical application in daily life of the very principles upon which this Order of Odd Fellowship is builded. And however they may be applied, by whomsoever they may be taught, whether in the pulpit, in the schools, in the halls of legislature or in our Lodges, in the Magazine, or the newspaper; wherever they may be taught; it will be through this same principle of fraternity, guided by love to God and by consecration and loyalty to God and humanity that I have any hope for the future of the race and for the perpetuity of the institutions of liberty and freedom amongst men. We must face the future imbued with this spirit, and with our hands strong in the faith of it, and our loins girded with the truth of it, and our feet shod with the graces of it; go forth like men, made in the image of God and whose destiny is eternity, to meet whatever fallacies may oppose, and whatever obstacles may hinder the onward progress of the race.

To-day, in all these gatherings in which we commemorate the past, (recount the progress we have made, write each other letters of congratulation and of praise,) in all these, let us remember that we stand on the pinnacle of opportunity to do good for humanity, and to fill the hearts of men with the song of peace.

By a few years of war Napoleon changed the history and the map of Europe, changing the boundaries of nations; blotting some out of existence and giving to others a new birth. But I want to tell you



that there is a mightier force than the armies of Napoleon in this world, not changing the boundaries of kingdoms in the world, but that revolutions are unconsciously and unobservedly being effected which are changing the thought-lines of men, working revolutions in human opinion, and human ideas in relation to church, to education, to government, and to all the things that pertain to the truest interests of humanity. And who is to work them out, for the highest good of all and not for the destruction of all? By what rules are these marvelous problems to be solved? Just this, the common brotherhood of man, the friendship that grows out of it, the love that is born of it, and truth that sanctifies it. By the wise conservative and conscientious application of these principles is to be found the solution of these great problems. And I want to say to you, brother, and especially to you who are younger, in this gathering here to-night, that you may live, and I expect to live, in the providence of God, to see wonderful changes wrought yet in this century, and I expect to find a still more marvelous power in this institution of Odd Fellowship; in enlarging the boundaries of human thought, strengthening the bonds of human kinship and sanctifying the dictates of human charity. And so I want to say to these young men: I do not ask you to join this institution, although I will just tell you, that knowing what I do of it, and feeling what I do in my inmost soul, if I were out of it I would not let another night go by that I did not send my name as a candidate for membership in it, and I



would put myself in the van of its marching hosts, touching elbows with the foremost to save the world. I should want my name written among the 700,000, and which ere long we trust will be 700 millions, whose march is going to shake this old earth of ours, trampling under its feet all wrongs, with the shouts of its victories. And so, my brethren, there is before us a glorious work and a glorious victory. Are we going to be the men, with our hearts made strong by the truth, with our conceptions made broad by its teachings, with our bonds made strong by its brotherhood, to fight the battles against the wrong and achieve the victories for the right? Are we going to be the men for the times that are coming? Are we going to be the men for the tremendous issues that are to be met? Are we going to be lifting up the standards of truth and righteousness, around which are to gather the countless hosts of the sons and the daughters of men? Never, since God put man on his footstool; never since society was born has there been gathering such wonderful forces for the destruction and for the uplifting of the race. Let us, then, gird up the loins of our mind, and *onward* be our watchword.

“Onward, brothers, onward ever,  
Our high task will not be o’er,  
Till the heavens are rolled together  
And the earth shall be no more.”

And may God help us to be true—true to ourselves, true to our brethren, true to our opportunities, true to men and true to God.

## “THE NEIGHBOR.”

BY CHAS. N. HICKOK, P. G. M.

Recitation of this Popular Odd Fellow's  
Poem, by Miss Helen Barron.

A wounded man was prostrate by the way !  
Chilled by the night-winds, faint from heat of day,  
Mangled and bleeding, helpless, left for dead—  
Hope, like the robbers, from his vision fled—  
All desolate, forsaken, in despair,  
His groans were wasted on the desert air.

By chance, a certain priest—the story ran—  
Came by and saw him ; but the saintly man,  
In pious meditation occupied,  
Unheeding, passed upon the other side. [things,  
Why should he turn from the thoughts of heavenly  
To soil his robes with earthly minist'rings ?

A Levite then appeared upon the scene :  
He pity showed the perishing, I ween ;  
Alas ! Alas ! In sanctimonious pride  
He, too, passed by upon the other side !  
With curious gaze he paused the sufferer nigh,  
Then, heartless, left him there alone to die.

To die ? Ah, No ! What tho' in priestly breast  
Human compassion lacketh place of rest ;  
What tho' the haughty Levite's ear of stone  
Be callous to misfortune's anguished moan ;  
The stranger, oftentimes, moved by generous heart,  
Outvies e'en brother in a brother's part.

An alien and a foeman, on his way,  
 Halted where, in his blood, the victim lay ;  
 And, welling o'er with sympathy divine,  
 Solaced his pain with healing oil and wine;  
 Then to a place of safety gently bore,  
 Paid for his care and gave his pledge for more.

How vain their boastings of celestial birth  
 Whose only merit is self-righteous worth !  
 Can holy ties the heart to Heaven bind  
 That hath no clemency for human kind ?  
 The merciful, though vile, God's ear may gain  
 When Priest and Levite seek His face in vain !

More than stern vigils by the altar's fires ;  
 More than sweet strains struck from enchanted lyres;  
 More than enclouded censor swung to heaven,  
 Are kindly ministries in pity given.  
 Odors like these more surely pierce the skies  
 Than whole burnt-offerings of sacrifice.

He was true neighbor—so the Master taught—  
 Who timely succor to the needy brought ;  
 Whose heart was melted by another's woe ;  
 Whose feet were swift on love's behests to go ;  
 Who turned to misery's plaint a ready ear  
 And wept responsively with sorrow's tear.

O, be it ours, Thou Holy Nazarine,  
 To fathom what wondrous precepts mean !  
 Better than honor, fame or earthly good,  
 Give us to know that sweet beatitude—  
 Thy mercy taught by Thee to selfish man,  
 In story of the Good Samaritan !



## Executive Committee.

D. C. HANDRICK, C. C. HALSEY, A. N. BULLARD,

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## Committee on Programme.

E. W. SAFFORD, F. E. BARRON, H. A. DENNY.

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## Reception Committee.

F. E. BARRON, ENOCH LAKE, N. T. SMITH,  
W. E. BABCOCK, M. E. LINDSEY.

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## Committee on Invitations and Speakers.

C. C. HALSEY, H. A. DENNY, A. P. MERRILL.

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## Committee on Finance.

E. W. SAFFORD, H. E. TAYLOR, G. A. DARROW.

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CHARLES A. WELLS, J. G. WILSON, OLIN TINGLEY,  
MRS. D. C. HANDRICK, MRS. W. E. BABCOCK,  
MRS. HELME, MISS STEBBINS.

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## On Table.

W. F. HARTIG, CLAUDE SHIVELY, MISS STEBBINS,  
MRS. M. W. DENNISON, MRS. G. A. DARROW.







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